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SALVATION.

WHEN we call to mind the very contracted notions we had formed of religion, or, in other words, of the work of God in the salvation of the human family, we feel truly grateful for the knowledge and intelligence which we have received, though, comparatively speaking, it may be very limited in its extent. We remember well that we looked upon salvation as affecting a very few, and that only in certain generations, and that the rest of the human family would be consigned to the miseries of endless burnings and everlasting despair. We now turn from such a view of the subject with horror, and are enabled to understand something of the extent and merit of that salvation which hath been wrought out by Jesus Christ.

In the first place, then, we consider that the work of the Lord Jesus Christ comprises, as one of its great objects, the overthrow of the kingdom of Satan, and the deliverance of those who have been long subject to his thralldom. We recur to the past—we read the history of the world, of mankind, from the records which time has left us, and we find in every age the great mass of the inhabitants of the earth to be the subjects of Satan, under his influence whilst living in the flesh, and subject to his bondage after death. What an awful reflection does this afford of the direful effects of sin; and, on the other hand, how much does it enhance our estimation of salvation, to reflect that by it, this mighty agency—the power which has dragged so many countless myriads into eternity in its bondage, shall be destroyed and the captives be set free.

We have often heard it remarked, since we entered into the kingdom of God and were called to proclaim the principles of truth, and especially the great law of adoption unto mankind, that in consequence of our strenuously pleading with individuals to be baptized in water by those having authority, for the remission of sins, that we necessarily made light of the blood of Christ, and denied its efficacy thereby. But not so, we plead with men that the blood of Jesus Christ cleanseth from all sin, but in order that individually we may avail ourselves of its efficacy, we call for an acknowledgement of the authority of the Saviour in submitting to be baptized in his name for the remission of sins.

Instead of limiting the efficacy of the blood of Christ, how have we learned to extend it? We are no longer supposing his mercy to extend to a few individuals in a generation now and then, but to the entire overthrow of the works of the Evil One; not to the salvation of those only living in the flesh to whom it is now proclaimed, but to the vast myriads of the dead, to those who have passed into the eternal world in ages long ago, yea, to all save those who have sinned against the Holy Ghost.

It may justly be asked how is this to be applied? We reply that the full accomplishment thereof is connected with the mysteries of the kingdom of God, and can only be attended to in connexion with the sacred ordinances of the temple of the Lord. But we may reason on general principles to establish the truth of so great and glorious a doctrine.

We find the Saviour particularly declaring, that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Myriads have passed into eternity who never heard this important truth, and yet it is no less true.

The heralds of the gospel dispensation, on the day of Pentecost, commanded the people to be baptized in the name of Jesus Christ, every one of them for the remission of sins, and they should receive the gift of the Holy Ghost. Millions upon millions have passed into the eternal world who never heard of the commandment, yet was it no less the truth. God in his infinite wisdom hath devised a plan of salvation, finished and complete in all its parts, and the peculiar circumstances in which individuals are placed, will be no plea for the violation of its laws; but he in whom is all wisdom hath provided for every casualty that may occur. Hence we read in the 2nd epistle of Peter that the Saviour, after his resurrection, went and preached to the spirits that were in prison, who had been disobedient in the days of Noah; and he further adds, that the gospel was preached to them that are dead, that they might be judged according to men in the flesh, yet live according to God in the Spirit.

Again, the apostle Paul in his 2nd epistle to the Corinthians says, "else what shall they do who are baptized for the dead if the dead rise not at all, why are they then baptized for the dead." Thus truly implying that if there were no resurrection of the dead, baptism for them would be in vain; but on the contrary, as there will be a resurrection of the dead, then was baptism an aid in behalf of those who have passed into eternity and will not be in vain.

Little, indeed, had we comprehended of the work of salvation while conversant with the teachings of men. Our great mistake seemed to have been in not perceiving the necessity of having a legitimate delegated authority to proclaim the plan of salvation, and to minister in the ordinances of the kingdom of God. We, like others, cherished the blind and confused notion, that in the kingdom of God there was no order, that its laws might be interpreted according to the caprice of any one, and be administered by any that possessed sufficient assurance to do so; but we have learned that

"Order is heaven's first law;"

that it is in being in possession of the authority of the holy priesthood that we have any right to proclaim the principles of eternal truth, and by the delegated power of God alone that we can administer in the ordinances of his house; and here is the grand secret of the application of the ordinances to those that are dead, and who have lived ignorant of the same. Some may be ready to say that nothing can be done by proxy in connexion with salvation, and that every one is solely dependent upon what they do for themselves; but such a doctrine would nullify the whole work of salvation, since our iniquities are laid upon the Saviour, and with his stripes we are healed.

But when we admit the great doctrine of the priesthood, we see how the laws of God are applicable to all, and how they can be rendered efficacious to every one. And from this important and sublime doctrine the saints may learn obedience to another great principle of eternal truth, namely, the doctrine of the gathering, in order that we may understand the mysteries of the kingdom, and understand the will of God more perfectly. And we should bear in mind that much of our glory hereafter will depend upon our diligence in this respect, in ministering for our dead, and in being instrumental in bringing them forth in the resurrection of the just.

In contemplating the subject of salvation, our ideas have been directed to the narrow scenes and circumstances by which we have been surrounded, but now we understand that the great work of the last days is being carried on in the world of spirits as well as amongst the living in the flesh; and when individuals holding the authority of the priesthood are called from time into eternity, it is not to remain there in listless idleness, but to minister in their calling unto those to whom they are sent. While, then, the ties which bind us to our homes, our relatives, our native land may be allowed to have their proper influence, we must not forget the paramount claims of the gathering upon us, and upon which so much depends our future glory. The Saints will do well to weigh this important subject in their minds, and seek to make all things subservient to facilitate the same. We are aware that when the subject is broached to the ignorant, the question immediately arises, What! cannot God save in one country as well as another? This we do not question. He could have saved the Hebrew family in Egypt as well as in the land of Canaan, if

such had been his purpose; but no one will deny that if the Israelites had refused to leave that land, they must have perished in the overthrow of the enemies of God. But such an objection can only be made in utter ignorance of the purposes of God, and of the establishment on earth of that kingdom which should never come to an end. We have been foolishly dreaming of a heaven of glory, we knew not where, forgetting that the earth has been cursed by the introduction of sin, and that one portion of the work of Christ, was to remove its baneful effects, and restore it to more than its original purity and splendour, and render it a fit dwelling place for the redeemed sons and daughters of Adam. Not so with those, of whom we read, in the fifth chapter of the Revelations of John. They had learned to sing a new song, the burden of which was, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred and tongue, and people, and nation, and hast made us unto our God, kings and priests; and we shall reign on the earth," and they were looking anxiously forward to a realization of their divine breathings.

EDITOR.

THE Gnostics.

BY MARMION SAVAGE, A. B.

Concluded from the last.

The Valentinians performed their religious ceremonies in secret places and in profound silence. The former practice was directly at variance with that of apostolic times, and must have contributed much to throw suspicion upon their sect, and bring the Christian profession into odium. Valentine, like Basilides, produced a gospel, which contained, amongst other apocryphal matter, some absurd particulars of the infancy of Jesus Christ. He was the author, also, of a work which he entitled "Wisdom." In this he asserted, say Irenæus and Tertullian, his superiority to the apostles themselves. He alone knew the pure, uncorrupted, and hidden mystery.

The *Ophites*, or *Serpentinians*, present a remarkable variety of the Egyptian Gnostics. They followed, in general, the system of Valentine; but they added the monstrous tenet, that the serpent (from which they took their name) was either Christ himself, or Wisdom disguised in the form of that reptile. At first view, it is difficult to conceive by what perversion of ideas so outrageous a doctrine could have been invented or received; a little reflection, however, shows that it flowed easily from that part of the system which separated the Supreme Being from the creator of the world, and represented the latter as in rebellion against the former. The serpent, therefore, in tempting the mother of mankind, could not but be an object of veneration, for, by so doing, he was shaking to its basis the kingdom of Demiurge. We learn, from Augustine and others, that the Ophites were not content with the abstract worship of their grovelling divinity. They procured a large one; and, having erected an altar over its den, they enticed it, by such food as it was fond of, to issue from its retreat, and wind itself about the holy things, licking and tasting the elements in the Eucharist. The bread it broke in pieces, and presented to the bystanders, who received it as from the Redeemer in person, and then, kissing the reptile, permitted it to return into its den.

The serpent, we have already mentioned, was a favourite emblem of the Gnostics: whether Greek or Roman, African or Asiatic, they were equally disposed to adopt the figure of that animal into their mystic schemes: all the nations of antiquity regarding it with similar feelings of awe and veneration. Accordingly, no device is so common upon the Gnostic amulets. In all the curious and original collections of gems, which form the basis of Dr. Walsh's learned essay, there is scarcely one where the serpent's head is not exhibited, either simply, or combined with other bodies, lions, dogs, cocks, or men. A beautiful chrysophrase in the possession of Lord Strangford, displays the serpent's head in combination with the head of a lion, encompassed with rays, and supposed, by the learned, to represent

Christ, "the lion of the tribe of Judah."* A right line, traversed by three curved ones, on the other face of this gem, is a usual Gnostic character, but remains unexplained. The upper inscription is the mystic term, ABRAXAS, the import of which has already been stated. The lower inscription is also familiar on the Gnostic remains, and has generally been taken for a Greek corruption of the awful tetragrammaton of the Jews, יהוה or Jehovah. This interpretation is consistent with the meaning attached to the lion's head; but Dr. Walsh is of opinion that the first letter, I, stands for Jesus, and that the remaining two are the *Alpha* and *Omega* of the Apocalypse—an explanation warranted by the circumstance, that the Greek emperors used these letters upon their coins in precisely the same signification.†

Saturnius, Cerdo, and Marcian, were the chief apostles of the Asiatic Gnosticism, to which we proceed now to direct the reader's attention. Saturnius was contemporary with St. Ignatius, and taught with great success at Antioch. He held the doctrine of two eternal principles, the one good, the other evil. The latter was identical with matter, and called the material principle, or that of darkness. Seven angels, who presided over the seven planets, were the architects of the world. When the work of creation was completed, the good principle smiled upon it and blessed it; and, as the first token of his favour, he gave a reasonable soul to the inhabitants of the new earth. He then parted it equally among the seven creating angels (one of whom was the God of the Hebrew people) but reserved to himself the sovereign lordship over all. Had it depended upon the good principle alone, all mankind had been wise and just; but his adversary hastened to assert his power, and with this view, he called into existence a new race of beings of malignant character, created in his own image. This was the origin of the moral difference we see amongst men. Ages rolled on, and the angelic governors of the world at length fell from their allegiance, and suffered the affairs of the earth to run into disorder. Then the good principle sent Restorer, whose name was Christ; and who came arrayed in the *semblance* of a human body, to destroy the empire of the principle of evil, and to point out to virtuous souls the way by which they must return to whence they came. Saturnius was not a sensual Gnostic; his extravagance chose the opposite extreme of continual penance and mortification. This was the way pointed out by Christ; the soul could return to God by no other process, save abstinence from wine, meat, wedlock, in short every thing, says Mosheim, that tends to sensual gratification, or even bodily refreshment. Rigid as the fanaticism of this man was, he gained many proselytes; but it is manifest how the truth of Christianity must have suffered, from the ridicule and odium which fell upon those whose practice was not less abhorrent from the precepts of the gospel, than inconsistent with reason and injurious to society.

There is a cloud over the history of both Cerdo and Marcian, which the researches of learned men have not, as yet, been able to disperse. The former was a native of Syria, and the latter of Pontus, in Asia Minor, of which country his father was Christian bishop. They are generally considered as the first who preached Gnosticism with any success in the imperial city; Italy, and the western parts of the empire, having, previous to their time, been infested with few heresies of note. The time of their appearance in Rome was the reign of Marcus Aurelius. At first they propagated their religious frenzies secretly, and used caution and concealment in the celebration of their rights; but, when the poison operated, and crowds of proselytes flocked to their standard, they openly taught their impostures, and actually formed congregations and churches of their own. "*Faciunt favos et vespæ; faciunt ecclesias et Marcionitæ*," is the strong expression of Tertullian.

Marcian held the doctrine of the two eternal principles of good and evil; but he interpolated a deity of a *mixed nature*, who was the God of the Jews and the creator of the world. This intermediate being was at perpetual feud with the

* It is probable that this gem may have belonged to some of those Gnostics, who, like Cerinthus, above spoken of, were of Jewish extraction, and, consequently, did not repudiate Judaism altogether from their system.

† A Gnostic sect is mentioned by Mosheim who held that the plenitude of divine truth resided in the Greek alphabet; and that, on this account, Jesus Christ was designated the Alpha and Omega.

evil principle, whose empire covered all the earth except Judæa alone. Both the one and the other, however, were actuated by a common animosity to the good principle, to whose throne they aspired; and they ambitiously endeavoured to reduce to vassalage all the souls of men, keeping them in a tedious and miserable captivity.

That nothing might be wanting to complete this gloomy picture of the obliquity of the human mind and abuse of the sacred Scriptures, there were many sects which adopted the names of persons mentioned in the Bible, who were either notorious for their wickedness, or furnished them, at least, with pretexts for launching into the most absurd extravagances. A descendant of Carpocrates founded the sect of the Adamites, who resorted naked to their churches, affirming that they thus reinstated man in the simplicity and innocence of Paradise. Another sect called themselves Cainites, from their veneration for the character of Cain, who, they asserted, was the offspring of a more potent energy, and, therefore, predominated over Abel, who sprang from a weaker origin. Others took the name of Judas Iscariot, and held that apostate in the highest reverence. Others rioted still more wildly in depravity and profaneness, and rent the seamless garment of Christ, that emblem of the unity of the church, with a more presumptuous hand; but to track the course of folly and impiety any further would be to exceed the bounds of the present essay.

Having, in our introductory remarks, presented the reader with the most prominent features of the Gnostic heresies in general, we shall merely repeat here (to account for the origin of those gems of which a few specimens have been exhibited) that it was one of their most remarkable tenets, that malevolent spirits ruled the world, presided over universal nature, and caused all the diseases and sufferings of humanity. By knowledge or science, they believed these spirits could be controlled, their power suspended, and even their malevolence charmed to the use and benefit of man. Of this science, they boasted themselves the masters, and it consisted, chiefly, in the efficacy of numbers, and certain mysterious hieroglyphics and emblematic characters, adopted, chiefly, from the Egyptians. Hence, they made systems of what they call monads, triads, and decads; and formed figures of Anubis, Serapis, and other idols, combined in a thousand varieties, with the forms of serpents and other animals of mythological renown. These compositions of mystic numbers and figures they sculptured on gems and stones of different kinds and qualities; and they maintained that whoever bore one of these upon his person was secured by it from the particular evil it was constructed to guard against. From this supposed efficacy, these gems obtained the name of AMULETS—“*amuleta quia mala amoliantur*,” because they keep off dangers or evils. Amulets against disease were formed of materials having an imaginary connexion with the distemper:—red against all morbid affections of an inflammatory or febrile character: chrystal, glass, or some pale substance, against those that were watery or dropsical: and so of others.

An Amulet against Tertian ague, constructed by an eminent follower of Basilides, is represented on one side by a human figure with the head of a cock; the legs are serpents, and between them is the mystic word $\text{IA}\omega$. On the opposite face are the elements of an *abracadabra*. Arranging the letters under each other in lines, always ending with ω , an equilateral triangle is formed in this manner:—

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A E H I O Y  $\omega$ 
  E H I O Y  $\omega$ 
    H I O Y  $\omega$ 
      I O Y  $\omega$ 
        O Y  $\omega$ 
          Y  $\omega$ 
             $\omega$ 

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The reader is aware that the word “*abracadabra*,” admits the same arrangement. In these combinations resided great virtue. The equilateral triangle represented the process of the Deity through the corporeal world.

The immense number and variety of these talismans that have been and are still

found, in many places very remote from each other, attest both the accuracy of the historians who have described these sects and their heresies, and the great encouragement their propagation met with all over the world. In the East, travelers procure them with ease; and even in the West, they are continually dug up, on the banks of the Rhine and Garonne, and other regions, where, it is supposed, the Cerdonites and Marcianites scattered them in abundance. Their frequency in every part of Europe led Montfaucon to hope that by their means a full light would yet be thrown upon all the secrets and mysteries of Christian Gnosticism.

In conclusion, we would observe, in the words of Dr. Walsh, that it adds another proof of the miraculous interference of Providence for the preservation of Christianity, that its first promulgation should be accompanied with conceptions so extravagant, and conduct so flagitious, as that of many of the sectarians of the first ages; and that it had to contend, not only with the attacks of its avowed enemies, but the evil reports caused by its pretended friends. The heathens, either in ignorance, or wilfully seeking occasion to excite prejudice against the 'new faith,' did not fail to impute the extravagance of the Gnostics generally to all Christians; and, unfortunately, the sect met with such acceptance, and its wild opinions and licentious practices were so congenial to the understandings and temperaments of the people among whom they were circulated and exhibited, that they became in a short time, numerous enough to afford a plausible pretext for confounding the sacred doctrines of the gospel with the gross and fantastic perversions of their noble and important truths. It does not appear that the fatal consequences of these perversions—the dreadful injuries they inflicted upon the cause of Christianity—have been sufficiently insisted on. The final triumph of the religion of the gospel over all the efforts of the heathens to extinguish it is, no doubt, a strong proof of superhuman support; but surely the argument for divine interposition is much strengthened, when we add to the persecutions of its enemies what it had to encounter from the perverseness of its friends: had it been of human fancy or device, from the monstrous corruptions and perversions which their vice and folly introduced into it, no doubt "it would have come to nought;" but we discern with astonishment, a small but pure flame burning bright and, with an inextinguishable blaze, under all the ashes which for two centuries had been heaped upon it by its professors; we see a clear stream flowing on, undefiled and uncorrupted by the torrents of pollution that had been poured into it by those who professed to drink of its waters: and, now, at the end of eighteen centuries, we are witnesses of that flame illumining the remotest parts of the earth, and that stream flowing through the most distant lands, and affording the waters of life to the whole civilized world."*

NAUVOO.

Our latest accounts from Nauvoo bring tidings of general peace and prosperity. The Temple is progressing as rapidly as ever—the Saints united. Enterprize and industry fill the bosoms of all patiently waiting for the glory of Israel to appear. Every exertion is being made for the completion of the Nauvoo House. From present appearances there will be many hearts made glad in the coming fall, for their readiness to give heed to counsel, when the call was made in the spring—'Come up and finish the House of the Lord.'

We copy the following from the *Times and Seasons*:—"It may be said that they hearken to counsel diligently. Even the poet's great command is heeded with as much reliance as the sectarian world place in the proverbs of Solomon:—

* Bide your time—one false step taken
Perils all you yet have done.
Undismayed—erect—unshaken—
Watch and wait—all, all is won,
'Tis not by a rash endeavour
Men or states to greatness climb.
Would you win your rights forever,
Calm and thoughtful bide your time.'

Yes truly and manfully will they abide their time, and carry out the vast mea-

* With the concluding sentiment of the foregoing article, of course we do not agree.—Ed.

tures of Joseph Smith, till this world is purified of wickedness, and made to blossom as the rose. Their reliance in the word of the Lord is unabated."—*New York Messenger*.

THE LAST SHINGLE.

From the Nauvoo Neighbor.

The *Neighbor* has been delayed a few hours, in order to say that the *last shingle* has been laid upon the roof of the Temple. The roof is now completed, and, the sash and window frames having been made ready, the house of the Lord may be considered "enclosed." We thank the Lord who hath extended his arm to help us to accomplish so much in so short a time, and we pray for his continued aid for its final completion.

SEE! HEAR! WEEP!

"Blow ye the trumpet in Zion * * * * * And I will show forth wonders in the heavens and in the earth, blood, and fire, and vapours of smoke." (Joel 2.) Every person acquainted with events, or history, or signs, or even the speculations of the newspapers, expects some wonderful change in the affairs of governments and men, and more than all, in the providence of God. The Millerites have waked up a foolish spirit, that urges on the belief, that Christ is to come before he purifies the earth of sin, or even gathers Israel according to the promise made to the fathers. Other discontented beings have other projects to tease the fluctuating minds of a weak generation with. While the Latter-day saints, in the name of Israel's God, come forth with scripture and prophecy, declaring what shall be, and lo! *the calamities are here!*

Nor is this all; there is a belief in man, which all the wisdom, cunning, sophistry, fool hardiness, or bravado of sectarians, infidels, heathens, and even pothingarians, have failed to kill or cure; *that belief is this*; that God once destroyed the inhabitants of the world by water for wickedness; and that he will again destroy them in the last days for their abominations, *by fire*; This the scriptures teach; and this will come upon the world like a thief at night.

The prophet says: "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.

In the twelfth chapter and forty-ninth verse of Luke, Jesus Christ uses this strong language: I AM COME TO SEND FIRE ON THE EARTH: *and what will I, if it be already kindled?* Now, gentle reader, and ye wise editors, we have quoted three passages of scripture as a prelude to thousands and as a warning to millions, and who will spread the news from house to house; from neighbourhood to neighbourhood; from town to town; from country to country; from state to state, and from nation to nation, that Jesus Christ has begun to burn up the world? Who will act as a faithful watchman and give notice that the fire has already commenced, and will burn up all that have no refuge? In the midst of this awful conflagration, there will be three places of deliverance; for it is written: "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.

A later prophet, and one too, who holds the keys to unlock the stores for this generation, has said: "Behold now it is called to-day, (until the coming of the Son of man) and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming;) for after to day cometh the burning; this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts; and I will not spare any that remaineth in Babylon."

A FEW HINTS TO CANDIDATES FOR THE CELESTIAL KINGDOM.

Dear Brethren—The present period of our existence, as a religious community, is an important one. Our struggles for conquest over the powers of darkness have been severe and unremitting; and though our enemies, by the aid of some apostates, have endeavoured to cast over us the dark clouds of guilt and crime, and thereby urge on to deeds of blood and extermination, an ignorant and infuriated rabble against the people of heaven's choice, still our hands are above the water, and as the lightnings of heaven are the more conspicuous upon the face of a dark thunder cloud; so also is the truth which God has communicated to us displayed with more brilliancy and glory, when bursting from warm and affectionate hearts, and playing with those imaginary wrongs and evils, which hands, stained with innocent blood, have penned and published against us.

A blind man can see darkness where there is none, but he cannot see the light when it shines, so this blind generation can see and proclaim our darkness, but not our light. "Behold, the light shineth in darkness, and the darkness comprehendeth it not!" Our prophets have been slain, and few lay it to heart. Our government winks at the cold-blooded and murderous deed, and turns a deaf ear to our cries and prayers for the redress of wrongs and losses sustained in Missouri, but the Lord God hath spoken from heaven, and commanded that we should importune at the feet of the judge for redress; and if he would not hear us we should importune at the feet of the governor; and if the governor would not hear us, we should importune at the feet of the president; and, if the president would not hear us, then, he says, "will I, the Lord, come out of my hiding place, and vex the nation in my sore displeasure." With this commandment we have fully complied, and a sufficient time has elapsed to afford opportunity to the government to do something for us, had it been disposed. Now, therefore, all ye Latter-day Saints, know ye, that God is about to come out of his hiding place and vex the nation in his sore displeasure, to make inquisition for blood, and bring down high and exalted looks to weeping, lamentation, and woe! And, never! no, never!! will our nation flourish and prosper again until Mormon wrongs have been redressed, and the blood of our noble and martyred heroes is avenged by the government that has winked at the cowardly and treacherous deed.

There is one material error existing among the Saints, and that is:—In my travels through the country, I have found that many have lent their money to individuals out of the church, and also to banking institutions. These have no interest in building up the church and kingdom of God, and now, if the hearts of our members are in the church, let them place their treasure there, for where the treasure is there the heart will be also. If their treasure is in the bank, or out of the church, their hearts will be where the treasure is. If men have money, and have love for the church and wish to see it prosper, let them loan their money to the church, and thus help it in the days of its infancy, that it may become strong; and then, in its manhood, it will be able and willing to succour its early supporters, and repay the whole, with good interest. After this, I shall look upon every man as a hypocrite who loans his money to any but the church of God, and at the same time professes to love the church. He proves to me that he loves his money more than his soul; for he will trust his soul in the church, but he thinks so much more of his money than his soul, that he will not trust it there. We want all such members to apostatize forthwith, and go away from us; for they are only in the way, and are increasing condemnation upon their own heads. Men who will say to me that, they would be glad to pay their tithing and help the church if they possibly could, and, at the same time, have some thousands of dollars deposited in the bank or elsewhere, which they could draw out by cheque at any time they were disposed, are certainly very hypocritical, and are kindling a fire about them that will burn and eat as doth a canker,—and they must be associates with Annanias and Saphira. Let the gold and the silver of such stand as a witness against them in the day when God shall reward those who have become poor for his sake. A candidate for a celestial crown will never loan his money out of the church for fear of losing it if he lend it to the church. A purely celestial spirit will never say to me, when he has money loaned out, that he can command at any time he chooses—'I would be glad to pay my tithing and help the church, if I had any money, but I have none, and am very sorry that it is so.' This kind of dealing may be justified in the world, and pass without censure, but not in the kingdom of God. The man or woman who does it brings a curse upon themselves and their posterity also if any they have. If our church is worth any thing it is worth every thing, and if it is worth every thing, why shall we not be willing to make a whole sacrifice for it? But if it is not worth every thing, it is worth

nothing, and why dabble with it at all? "Eat, drink, and be merry, for to-morrow we die." On the shoulders of the twelve lies the responsibility of building up the kingdom of God in all the world, and now if the rich will look on and see us strain every nerve, muscle and sinew, to execute the commandments of God, and they not put forth a liberal hand to help us; if to us the keys of the kingdom have been given, they will have the opportunity of proving the truth of one saying of our Lord, which is this—"It is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God."

A celestial spirit will not keep his money in his chest, for this would be placing the talent in a napkin and hiding it in the earth; but he will lend it or give it to the church, that it may be used to advance the cause of God, and he will have the honour of being a pillar in the Temple of his God, and shall go no more out. He shall not apostatize!

May the Lord bless the frank and generous hearted, and bring them victorious to His celestial hill. Your brother in Christ,

ORSON HYDE.

REMISSION OF SINS.

(From the Times and Seasons.)

Sin is the transgression of the law, and remission of sins pre-supposes the satisfaction of justice, in some way of the law that was transgressed, for the justification of the criminal; for justice is the standard of action in all just law, and no action can vary its claims without violating the force and dignity of that law; and if this is done, it is worse than no law. The justice of a just law claims the protection of all good subjects, and the infliction of the penalty of every transgression; and without this, justice is not satisfied. If a man sins against a just law, he never can in justice again enjoy the approbation of that law, short of ample atonement, either directly or indirectly. If he makes his own atonement, justice is thereby satisfied; and it leaves nothing in the mind of the executive, or, one who enforces the law, that savours of forgiveness, and if he receives the approbation of the law, it is because justice claims it; but if another makes the atonement, he then obtains remission by the satisfaction of justice, to be sure in the infliction of the penalty, but unto him it is an extension of mercy, and the forgiveness originating in the mind of the executive, is because the atonement made in behalf of the criminal shall be considered a sufficient one to cancel the crime, or answer the penalty of the law; and he receives the approbation of the law, not because he has merited it, but because mercy has opened the way for the remission of his sin, by the satisfaction of the claims of justice in the infliction of the penalty in his behalf.

Such is the character of all just law, (and that too of necessity) that if there be no atonement for sin, nor infliction of the penalty for transgression, there can be no remission nor approbation of the law that was transgressed. This principle exists because of the accountability that all subjects sustain to the law by which they are governed. Mankind are accountable to God, if at any time he has given them a law, or commandments by which they should be governed; and that it has been done we are willing to believe. The Lord God commanded Adam, the first man, saying—"Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." All men are made partakers of this penalty, not by actual sin, but by nature, being natural heirs of him who did transgress, and also partakers of condemnation and banishment, and all the effects of the fall, like as Adam was; and according to the natural course of justice in the infliction of the penalty upon Adam as transgressor, and upon us as legitimate sufferers with him, there could be no hope in our case; for Adam, in eating of the forbidden fruit, subjected himself to the influence and power of death; and death naturally brings darkness, and corruption brings dissolution; and there is nothing in death to reorganize, nor to bring to light; and hence, this penalty is naturally of eternal duration, and man is naturally unable to fulfil it short of eternal subjection. Thus the justice of this law is naturally of sufficient force to hold us in subjection to the powers of death until the penalty is suffered by us, or an atonement made for the remission of the sin of the transgression thereof. But if the penalty is cancelled by an atonement made for us, it must be by some being of better character and capacity, otherwise he would have to suffer as long as we, and the desired remission could not be effected at last. If we receive this as a true doctrine of the natural state of mankind in consequence of the fall, we are bound by every consideration of benevolence, love and mercy, to be grateful if there is a door opened for our redemption. The scriptures hold out the encouragement that there is an atonement made in our behalf of sufficient merit to answer the claims of justice (and reconcile God to us*), so that we are no longer under condemnation for original sin; and so that we shall

* Properly—"reconciled us to God."

be made free from the penalty of the fall, as it is written—"As in Adam all die, even so in Christ shall all be made alive, but every man in his own order."

Jesus Christ was a suitable being and able to make this atonement in our behalf, and satisfy the claims of justice, because—Firstly, he was the first begotten and best beloved of the Father. (See Hebrews i. 6, and Matthew iii. 17.)

Secondly, he was able to comprehend the penalty without suffering eternally. (Isaiah ix. 6; Psalms xvi. 10, and Luke xxii. 39, &c.)

And Thirdly, he was without sin, and justice had no claim upon him that he should suffer, only as he took it upon himself to suffer for us—Isaiah liii. And the whole was an act of mercy against justice for the remission of our sins, or that we should not be forever subject to the vengeance of a broken law; and also, that we might be placed upon the ground of exaltation and eternal life, according to the first purpose of God in the creation of man, for the atonement of Jesus Christ hath secured unto mankind much good; and this one thing it hath secured particularly, even the forgiveness of sins by the shedding of blood; as it is written—"And he took the cup and gave thanks, and gave it unto them, saying, drink ye all of it, for this is my blood of the new testament, which is shed for many, for the remission of sins." (Matthew xxvi. 28.)

Again—"For behold I say unto you, * * * * when ye partake of the sacrament, do it with an eye single to my glory: remembering unto the Father my body which was laid down for you, and my blood which was shed for the remission of your sins." Book of Doctrine and Covenants, section 50.)

Some may object to this position, because the apostle Peter told certain believing Jews to be baptized for the remission of sins; or at least it is so on record. If this proves anything, it proves too much for an objection, for the scriptures also say, that the blood of Jesus Christ was shed for the remission of our sins, and if this is the only necessity of baptism, one or the other must be superfluous. But if we will dip a little deeper into the fountain of truth, and search still further into the character of the fall, and the merits of the atonement, we shall find, that notwithstanding we are no longer counted sinners because of Adam's transgression, yet there is a curse left upon the earth for man's sake, and God's preparing salvation for us by the atonement, does not reconcile us to him without law, for ye are prone to sin by nature, being still under the power of the devil, according to the character of the curse, and would for ever have remained so, but the atonement brought in a law of restoration, by which we may subject our carnal nature, and again become heirs of the kingdom of God, if we will: and that law is the gospel, and baptism is an ordinance therein, for what? Why, for birth and regeneration, as it is written, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Again, the book of Covenants, speaking of baptism, says, "Wherefore, enter ye in at the strait gate, &c." (Section 41, see also 1 Peter). It is a door of entrance into the kingdom of God. But the apostle said, "Be baptized for the remission of sins." (See also book of Covenants, page 218, section 65). Now the first definition of the word, "for," is "because of." Put this construction upon the quotation, and it would read, be baptized because of the remission of sins. This would agree with the general face of the scriptures, and with the plan of salvation, for if there had been no atonement, original sin could not have been remitted, neither would the gospel have been given, and we, because of sin could never have been saved; but now, because of the remission of sins by the shedding of blood, we have the privilege of water baptism as an ordinance of initiation into the kingdom of God; and this, together with the other gospel ordinances, will secure to us legitimate claim upon celestial inheritance. But if this argument does not suit, there are others. Mankind are by nature aliens from God, and will be, until in all cases the gospel is had in exercise for their restoration; and every one hearing the gospel is under condemnation if he will not obey it; and unto such, the atonement is no longer meritorious, because of actual sin against a greater law, as it is written, "He that believeth on him (Christ) is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John iii. 18). And like as though there had been no atonement, and not only so, but worse; they are subject not only to death, but to the power of the second death, "where the worm dieth not, and the fire is not quenched."

Hence baptism is, in a certain sense, for the remission of sins, or rather, it is a means by which we may escape condemnation. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." But according to the words of Christ, and the character of the gospel, baptism has more properly the birth and regeneration of alienated man into the kingdom of God as its object, and the remission of sins is granted unto mankind because of the atonement made by the shedding of blood, "and without shedding of blood is no remission."—Heb. ix. 22.

V. H. BRUCE.

City of Joseph, July, 1845.

TEMPLE TITHING.—BELL-RECEIPTS.

From the various questions that have lately been asked upon the subjects at the head of this article, we are sensible that some instructions on the same are necessary. We would therefore say, that as tithings for the Temple are personal free-will offerings, any person has a right to forward their tithings to the President of the Churches in Britain, and receive a receipt for the same in their own name, if they wish to do so. Any person wishing to forward 10s. or upwards, can do so by a post-office order; but as there is, or ought to be, an organization in all the conferences and branches to collect for the Temple, consisting of collector, secretary, and treasurer, all small sums can be paid into the hands of the treasurer of each branch or conference, and the name with the amount, in all cases, should be strictly taken; and then the treasurer of each branch or conference, (as the case may be) should forward those monies to Liverpool, not, by any means, omitting to send the name of each subscriber and the amount paid. Let the treasurer's name be sent in full, that a receipt may be returned to him for the sum forwarded. I wish it to be distinctly understood, that each person's name will be recorded in our books, at Liverpool, and transferred into the Book of the Law of the Lord, at Nauvoo, with the amount of money paid, though it should not exceed one penny. All names forwarded to us by the treasurer are as strictly attended to as though each subscriber had a separate receipt. We would recommend that all small subscriptions be paid into the hands of the collector or treasurer, and let the treasurer forward the same with the name to us, as by so doing we will be saved much trouble and expense, by giving one receipt for the total amount to the treasurer, instead of forty or fifty for the same number of shillings or sixpences, as we keep a printed duplicate, bound in a book, of each receipt we give. Some have forwarded us money for the Temple, without the subscribers' names, and others have forwarded us names, without informing us who the treasurer was, or in what name to make out the receipt. We wish all our friends, hereafter, to notice these items, and it will save us much trouble.

With regard to subscriptions for the Temple, or Bell of the Temple, we make no distinction whatever between the two; we shall make use of all funds collected for the Temple to pay for the Bell until a sufficiency is procured for that purpose, and it is all entered in the Book of Records just alike.

We hope the Saints will not weary in well-doing in this matter, but continue to cast in their mite for this cause, until the finishing-stroke shall adorn the Temple of our God.

All monies, names, lists, or letters forwarded for the Temple, addressed to W. WOODRUFF, Stanley Buildings, Bath Street, Liverpool, will be strictly attended to.

WILFORD WOODRUFF.

CONFERENCE MINUTES.

GLASGOW.

A Meeting of the different branches in the Glasgow conference took place in the Odd Fellows' Hall, 175, Trongate, on Sunday the 31st day of August, 1845.

The meeting was called to order by elder Banks, and opened by singing and prayer.

Elder M'Cue presided, and Walter Thomson was appointed clerk, assisted by Thos. B. H. Stenhouse.

President M'Cue addressed the Saints on the progress of the work of God, and rejoiced much in the same. The number of officers present: 2 high priests, 1 seventy, 25 elders, 25 priests, 16 teachers, 10 deacons.

The representation of the different branches was then attended to, the total number being 1148 members, including 1 high priest, 39 elders, 49 priests, 37 teachers, 25 deacons; 58 being added by baptism since last conference.

The branches in general, were represented to be in a flourishing and healthy condition. The meeting throughout was very harmonious—the principle of love flowed copiously amongst the Saints. Elder Houston took an affectionate farewell of the brethren, on his leaving them for Nauvoo; also elder Shields took his leave of the brethren, and bore his testimony to the work of God, and craved the prayers of the Saints, that he might be upheld in his mission to the Sister Isle.

Elder Banks preached in the evening to a crowded house and very attentive audience.

Subject—The Marriage of the Lamb,—which was handled in a most eloquent, affecting, and impressive manner, to the astonishment of strangers, and rejoicing of the Saints.

I am, your very humble brother,

PETER M'CUE.

SHEFFIELD.

I attended a quarterly Conference held at Sheffield, on Sunday the 24th of August, and found the Sheffield Branch and Conference in general to be in a very prosperous state. The conference met at the commodious Assembly Rooms at 10 o'clock, a.m. The room was well filled, and to add to the interest of the assembly, about sixty children belonging to the Saints, who had been formed into a Sabbath school, took their seats together with their teachers. There were present at the opening of the conference, 1 of the quorum of the twelve, 1 patriarch, 2 high priests, 5 elders, 15 priests, 7 teachers and 3 deacons. Elder James Ure, the presiding elder of the conference, was called to the chair, and Elijah Mitchell chosen clerk. The Conference was opened by singing and prayer, after which the representations were given of seven branches, containing 394 members, 11 elders, 26 priests, 10 teachers and 7 deacons, 56 having been baptized since last conference, nearly all were represented as in good standing. In the afternoon, sacrament was administered to the Saints, twelve confirmed, two children blessed, and two ordained to the office of priest under the hands of elders Woodruff, Holmes, Ure, and Albiston. The assembly was addressed in the evening by elder Woodruff, and followed by elder Holmes. The conference was well attended during the day and evening, and much good seemed to be done.

On Monday evening we had an interesting address delivered by elder M. Holmes followed by elder Woodruff. Many through the Sheffield conference are investigating the principles of truth, and additions are being weekly made to the church.

JAMES URE, President,
ELIJAH MITCHELL, Clerk.

PRESTON.

I met with the Preston conference on the 31st of August, which was held at the Cock-pit, in Preston, there being present, quorum of the twelve, 1, quorum of seventies, 1, 15 elders, 18 priests, 13 teachers, and 2 deacons. Elder Leonard Hardy was called to the chair, and elder John Fawly chosen clerk. Conference opened by singing and prayer, after which we had represented, eleven branches containing 542 members, 18 elders, 23 priests, 16 teachers and 4 deacons, 45 having been baptized since last conference, 16 of whom were added in the Preston branch. The conference was represented as being in general in good standing.

The representation of this conference, with the additions, spoke much in favour of the faithful labours of elder Hardy, the presiding elder of the conference. It was evident that he had done honour both to the cause of God and his brethren since he had had the watch-care of this conference, from the departure of our much esteemed and worthy brother, elder John Banks, he having been called to take charge of the Edinburgh conference, where we rejoice to hear that he is as usual accomplishing a good and glorious work in the cause of God.

As the time had come for elder Hardy to take his departure to his native country, and return to his friends, it was necessary for some person to be appointed for the time being, to preside over the Preston conference and also over the branch, it was accordingly moved by elder Hardy, seconded by elder Parkinson, and carried unanimously, that elder John Melling be appointed presiding elder over the Preston branch for the time being. It was also moved by elder Hardy, and carried unanimously, that elder John Holsall be appointed presiding elder over the Preston conference for the time being. A letter of recommendation was then read and presented to elder Leonard Hardy, with the unanimous vote of the conference. Sacrament was administered in the afternoon, six confirmed, and two ordained to the office of priest, under the hands of elders Woodruff and Hardy. The most perfect union prevailed, and not a dissenting vote in any of the business of the conference. Elder Woodruff addressed the meeting in the evening to a full house from the last chapter of Malachi. Peace and good feeling prevailed through the conference, and much instruction received.

LEONARD HARDY, President,
JOHN FAWLY, Clerk.

MANCHESTER.

On Sunday the 15th, I also met the Manchester quarterly conference assembled at their usual place of meeting, there being present 1 of the twelve, 2 high priests, 1 of the

presidents of the quorum of the seventies, 25 elders, 29 priests, 18 teachers and 5 deacons. Elder Milton Holmes, the president of the Manchester conference, was chosen president, and elder William Walker, clerk. The conference opened by singing and prayer, after which we had 25 branches represented, containing 1769 members, 44 elders, 97 priests, 57 teachers, 27 deacons, and 115 baptized since last conference. The Manchester conference has been under the presidency and counsel of elder Holmes since his arrival in England, and he has been much blessed in his labours—brought forth much fruit, and he has had the support and love of the Saints through the whole field of his labours. There has been a continual increase of members from the commencement of his labours, and he has manifested much wisdom in the counsel he has given in the midst of his brethren. Manchester and most of the branches was represented as being in perfect union and good standing, it is the largest conference in the British isles, and has truly brought forth much good fruit.

As elder Holmes is about to return home to the United States, it became necessary to appoint another president over the Manchester conference, and brother J. D. Ross, the presiding elder over the Manchester branch, was appointed as president of the conference, and elder William Walker was appointed to preside over the Manchester branch. The faith and prayers of the Saints was asked for on these subjects, and the result was, an unanimous vote was given. Resolved, that Thomas Bradshaw and Henry Druce, who are now holding the office of priests, be ordained to the office of elders.

A recommendation of the representatives of the whole conference was moved and seconded in favour of elder Milton Holmes, and was unanimously carried.

The sacrament was administered in the afternoon, and the ordination of the two elders took place. One member of the church was confirmed under the hands of elders Woodruff and Ross.

A large assembly was addressed in the evening by elder Woodruff.

Peace and good order was preserved throughout the day.

MILTON HOLMES, President,
WILLIAM WALKER, Clerk.

I have not presented the full minutes of these conferences, but have endeavoured to give the remarks in a brief manner. I rejoice to find these conferences we visited so well united and prosperous in the principles of the Gospel. Elders Holmes and Hardy will take their departure together, for New York or Boston, about the 16th of October. Though their missions to England have been limited to about ten months, yet it has been interesting to themselves and of much benefit to the Saints. Although we shall feel the loss of these dear brethren, and miss their society, yet, as duty calls them home, we feel to bid them God speed to the bosom of their families, homes and friends, and the City of Joseph, with all the prayers, blessings, and the good wishes to rest upon their heads, from the many Saints with whom they have formed an acquaintance in this land.

W. WOODRUFF.

On our return from the Manchester conference, we received our regular files of *Times and Seasons*, and the *Nauvoo Neighbor*, and *Messenger*, from New York, by the arrival of the Great Britain, all bearing testimony that the cause of God is advancing in that land. In turning our eyes to the receipts of letters, we found one from our brother I. F. Carter, of New York, and also one from Father Ezra Carter, of Scarborough Maine, informing us of the death of his wife, (our mother) Sarah Carter, who fell asleep without a struggle or a groan, at a quarter-past eleven o'clock, a. m., on the 21 July last, aged 70 years, 3 months and 13 days. In this bereavement Father Carter is called to mourn the loss of one who has been the partner of his youth; companion of his middle life; and solace and support of his declining years, while a family of eight sons and daughters are also called to mourn the loss of a fond and an affectionate mother, who has most tenderly watched over them and their interests, whether at home or abroad, during their lives.

There are peculiar associations and tender ties that bind man to a bosom friend, a companion, a wife, and children to the hallowed name of mother, that cannot be found elsewhere; and though she live to three score years and ten, when called away it severs for a season some of the strongest ties that binds man to his kindred. Mother Carter ever considered it a pleasure, and one of the duties required by her religion to administer to the wants of the poor and needy, and during the last fifteen years of her life she has administered with cheerfulness to the wants of the elders of Israel and the Saints of God, in their travels in the world. And as she has often administered to the wants of the disciples of Christ, may she receive a disciple's reward.

WILFORD WOODRUFF.
PHERE W. WOODRUFF.

Latter-day Saints' Millennium Star.

SEPTEMBER 15, 1845.

IN our last we referred to the peculiar providence by which the Saints were preserved from the awful destruction of life which occurred lately at Merthyr Tydville, in Wales. Since then we have been favoured in Liverpool with a visit by our friend Captain Dan Jones, who was in the neighbourhood at the time, and from whom we have learned additional particulars. The Saints who regularly were employed in the pit, were not there at the time of the explosion. They had been warned by vision, of the catastrophe, and absented themselves from their work. While on the other hand, the individuals who were destroyed, had particularly distinguished themselves by disturbing a meeting of the Saints, and crying out for a sign, little deeming that their request would be granted so speedily, and in so awful a manner. The services of the Saints, however, were called into requisition to bring up the bodies of those that were destroyed, nor would the agents, or overlookers of the works attempt it, unless preceded and assisted by the Saints; and the general impression in the neighbourhood, amongst all people, is, that it was a signal judgment upon the people for their persecution of the Saints, and it has created a strong feeling in favour of the spread of the truth. Subsequently, elder Jones exhorted the people in a meeting to repentance and baptism for remission of sins, stating that they were not safe even in retiring to their homes to seek the repose of the night, without first entering into covenant with God. Two, we believe, obeyed the gospel, when behold, the first sight which greeted his eyes in the morning, was the carrying by of three corpses of men, who had been killed while excavating for the building of a house, and who had turned a deaf ear to the offers of mercy.

When will the people learn wisdom, and seek to escape from the judgments of God? And when, too, we would ask, will the Saints learn fully to estimate the value of the privileges which are theirs to enjoy?

OUR recent news from the West is of a most encouraging nature. The last shingle of the covering of the house of the Lord has been put on, verifying the fallacy of the false prophet of Rigdonism, which we trust may have a beneficial effect upon the minds of his deluded followers, as this was the hinge upon which he trusted to establish the veracity of his professions; or, as mentioned in a letter of elder Amos Fielding to President Brigham Young, dated, Alleghany city, July 25th, as the cable of their hopes, which he trusts may part from its anchor, and which was, *that if ever the roof of the Temple is finished, ALL RIGDONISM falls to the ground in this place.*

The American papers which we have received, teem with numerous details of the continued visitations of the judgments of God in that land.

Let the Saints take encouragement, the hour of their deliverance draweth nigh, and they will be enabled to appreciate its value by the infliction of judgments upon the nations by which it will be contrasted.

We rejoice much in the favour which the Lord is granting to his servants in the eyes of the people, even in this land, and we know that by a continued course of upright conduct dictated and carried out by the Spirit of the Lord, that confidence

shall be increased, and thereby enable us to effect much for the building up of the kingdom of God.

WE have a subject or two which we feel it justice to touch upon for the satisfaction of the Saints, and first, with regard to the Joint Stock Company. Many have expressed their surprise that we have not made the pages of the *STAR* the vehicle of communicating information and instruction upon this subject; our reason is this that we are not allowed to publish anything to the subscribers, without sending a copy of the same to London. This information we trust will suffice, in the mean time we would state, that we have been most laboriously employed with the same, hitherto; the number of applications for shares exceeding 2700, and that we are through necessity some 200 letters in arrear of answering at the present moment.

In connexion with this we would mention the *STAR*, and crave a little mercy and lenity from our brethren if their orders are not so punctually attended to as they could desire; as we assure them that we will not wilfully offend, but (in the midst of church business, emigration, joint stock company, and compositions and collecting matter for the *STAR* twice per month, making up parcels and despatching the same to their different destinations,) do our utmost to comply with all orders; and we further entreat that if our numerous correspondents have not their letters answered by return of post, they will in mercy forgive, and exercise that charity which thinketh no evil.

In giving orders for publications, our brethren will oblige us by inserting the list at the close of their letters, and by that means save the labour and time required to pick it out from the general matter of their communications.

THE RISING OF THE NILE.

BY LAMAN BLANCHARD.

Rich is the earth in streams,
O'er the green land unnumbered waters glide;
But brighter than the rest thy current gleams,
Egyptian tide!
Time throws no shadow on thy silver crown,
O river of renown!

Rich are the ancient shores,
Made fertile by thy flow, in piles that stand
To point how far the feeble spirit soars
Above the land:
Thy wave sublime o'ersweeps the marvellous ground,
A marvel more profound.

The Pyramids are there;
Yet once the sunshine fell upon the spot
On which they stand: forth went thy current fair.
And found them not.
Old as the earth they seem, but thou wert old
Ere man conceived their mould.

And when the traveller's eye
Shall find these sculptured glories (as it will)
Crumbled and dim, thy sands shall not be dry,
But sparkle still:
Along thy shores their ancient dust may fall,
But thou shalt flow o'er all.